HERALD OF FREEDOM.

"I ENTER INTO NO COMPROMISE WITH SLAVERY. I AM FOR JUSTICE, IN THE NAME OF HUMANITY, AND ACCORDING TO THE LAW OF THE LIVING GOD."

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FRUITS OF SLAVERY.

The death bed confession of a Slave Taker.

The following was the confession of a man on his death bed who had for some years gained a disgraceful subsistence in Philadelphia, by catching slaves who had made their escape, and restoring them to their masters. It was related by a person who was called upon one evening, and solicited to attend, by the slave taker's wife, who had herself only arrived the day before, having been for some years separated from her husband. The account is taken from "Mott's Anecdotes of Persons of Color."—"Among other transactions of that period, was the apprehension of a man called James, the recollection of which torments me inexpressibly. He had belonged to the estate of Mr. R. of Albemarle county. At the death of Mr. R., James passed into the hands of those who treated him very ill, and he ran away. When I first fell in with him, he lived on a small lot in New Jersey, with his wife, a free woman, whom he had married in Virginia, and contrived to bring with him, and three children. After losing my way, and travelling some hours on foot, I came to his habitation late at night. He treated me very kindly, gave me food, and his own bed, while himself and his wife occupied chairs by the fire; and in the morning he walked with me several miles, to put me in the right way; it was in vain that I offered him a small reward—he would not take it. Months had passed away, when by chance my eyes saw an old advertisement, offering a large reward for his apprehension. I knew at once it was James, for I had observed a remarkable scar on his chin, which was mentioned in the description of him. Hard as my heart then was, and callous to every feeling of humanity, I could not help shuddering at the thought of betraying my kind friend; but the prospect of gain soon made my decision. I wrote to his master, and received his answer. All things were prepared, and I was to have fifty dollars more than the sum mentioned in the advertisement. I went alone again to his quiet retreat; it was in winter, the weather had been piercing cold, and the river Delaware was closed. I arrived at early twilight.—How bitter have my thoughts been since, when I have recollected the honest satisfaction that gleamed in his sable countenance when I approached! During the evening, I proposed to him a removal into Pennsylvania; I told him I had a few acres of land, suitable for a garden, and a comfortable dwelling-house, in the neighborhood of the city; and that recollecting his former kindness to me, I had come to pursuade him to occupy the one, and improve the other, for which I could afford to give him high wages. The poor man agreed to accompany me the next day, t look at the premises; and if they pleased him, to take possession of them on the first of April. Early in the morning, I was awakened by preparations for breakfast; and they were delighted with my taking so much notice of them as I did, and with my gratitude for the services they had rendered me. The whole family were cheerful. We parted with light hearts. James and I reached the river in due time, and entered on the ice. Hitherto, we had walked side by side, but now he fell a little behind me, and we had proceeded but a little way, when I perceived the ice to give way, and I immediately went down as far as my arms, which I stretched out, and so supported myself for some minutes, until James threw me the end of his great coat, to which I held, and he pulled me out, and taking me on his shoulder, carried me, very much exhausted, to the shore."

Here the sick man closed his eyes, and lay a short time; when reviving, he resumed the affecting narrative: "On my coming to myself again, I found what my intended innocent victim had been prompted to do, by feelings of humanity and gratitude, and that he had rescued me from inevitable destruction. Shall I tell you what followed?" "Oh my husband!" exclaimed the dying man's wife, "you could not have persevered in your wicked purpose—you never could have sent the man into slavery who had preserved your life!" "Yes, I could, I did!" replied the husband, "cold-blooded villian that I was! The very day which witnessed my danger and my delivery, saw me assist in binding, chaining hand and foot, him to whom I was indebted for my worthless life! Separated from his wife and children, and freedom, he departed without uttering a single word. Once, and once only, he suffered his eyes to dwell for an instant on mine, which sunk before their glare. Never can I forget that agonizing and despairing glance; it haunts me in broad day light; it is with me in the deepest shades of night!"

Here the black servant of the person to whom this account was given, had risen up, and stood behind his master, his eyes glistening with tears that trickled down his ebon cheeks; when the sick man's eyes lighting upon him, he exclaimed in the extremity of anguish, "James is there; behind you, sir; he is come to torment me already! Take him away; take him away!" he repeated slowly, and sunk into a slumber from which he never awoke!

"There is a continual stream of free colored persons from Boston, New-York, Philadelphia, and other seaports of the United States, passing through the CALABOOSE into every in the country."

SPEECH OF MR. DICKSON.

"REMARKS *of Mr. Dickson of New York, on the presentatation of several petitions for the Abolition of Slavery and the Slave trade in the District of Columbia. Delivered in the House of Representatives of the United States, Feb.*2, 1835. *Washington, Printed by Gales and Seaton.*

OBJECT OF THE PETITIONS AND WHO ARE THE PETITIONERS.

Mr. Speaker: On the presentation of these petitions, and asking for them a different reference from that usually given to such petitions, I propose to offer a few remarks. They shall be presented in that blended spirit of freedom and candor, truth and justice, that becomes a member of this House. I will not conceal my own feelings, and I shall studiously avoid intentionally injuring those of others. And whilst I am opposed to, and deeply deplore the existence of slavery in every form, and in every land, I, in common with the petitioners, disclaim all power in the National Government to control or abridge its duration in the several States in this Union. And throughout these remarks, in speaking of slavery in this country, I wish to be understood as confining my remarks to that portion of the country over which the National Government has ample and complete jurisdiction, and the sole power of legislation, and that is the District of Columbia. One of the petitions is signed by more than eight hundred ladies of the city of New York. In the Jewish, Greek and Roman histories, we learn that female remonstrance and entreaties were often heard in the public councils, and in one instance, were the cause of "enlargement and deliverance," of "light and gladness, and joy, and honor," to a despised and an oppressed people; and in all instances roused the patriot, the statesman, and the hero, to deeds of usefulness and glory, and were all-powerful in expanding and extending the principles of charity, humanity, and benevolence, and in breaking the chains of oppression. In the chivalrous ages of modern Europe, and since, and in the war of our independence, the influence of woman was talismanic over the heart of man, and roused to action all his noblest energies. And to her honor, all her remonstrances, petitions, and entreaties, and all her influence, have ever been exerted in favor of humanity, benevolence, and liberty. And surely, the chivalry of this House will never permit it to turn a deaf ear to the remonstrances of ladies, pleading, as they believe, for the wronged and the oppressed.

FREE PEOPLE OF COLOR DISQUALIFIED AS WITNESSES.

The petitioners complain that a portion of the people of the District of Columbia are, without crime, disqualified as witnesses. A freeman may commit any crime, even murder itself, in the presence of slaves only, and escape conviction and punishment. They complain that, by the laws of the District, which are the laws of Congress enacted to govern the same, every black man, and every mulatto of every shade and complexion, though born and nurtured in freedom all his days, the moment he touches the soil of the District, is presumed a slave; and by an ordinance of the City of Washington, he is treated as a disorderly person, and required to exhibit to the Mayor, within thirty days, evidence of his freedom, and enter into bond with two freehold sureties, in the penalty of five hundred dollars, conditioned for his peaceable, orderly, and good conduct, and not to become chargeaple to the Corporation for twelve months, to be renewed at the commencement of each year for two successive years, or forthwith depart from the city, or be committed to the work house till he comply with such requisitions. Such imprisonment not to exceed twelve months for each neglect. So that the poor black, or mulatto may be imprisoned at hard labor in the workhouse, for the term of three years, although innocent, and without crime.

PRESUMED A SLAVE.

He may have been well educated, moral, and industrious, have exercised the elective franchise, and voted for the highest officers of the National and State Governments, entitled to all the rights and privileges of the white man and of American citizens; yet in this District he shall be presumed a slave, and in the City of Washington a disorderly person, and compelled to give security for his good behavior for three years. No such presumption of crime is known to the laws of England, to the civil law, nor the municipal code of the most despotic country in Europe. It has no foundation in the law of nature, the common law, nor in common justice, and is contrary to the genius and spirit of all wise and free Governments. It is a maxim that every man is to be presumed free and innocent, founded on the immutable principles of eternal justice, acknowledged by all, and which can never be changed but by that arbitrary tyranny which feels power, forgets right, and knows neither mercy nor justice.

LIABLE TO BE ARRESTED AS A SLAVE, AND SOLD FOR HIS PRISON FEES.

The petitioners complain that, by the laws of the District, every such free black man or mulatto, going at large without the evidence of his freedom, is liable to be taken up as a runaway slave, and thrown into prison, and sold for prison fees, as a slave for life, unless he proves his freedom. Unless he proves his freedom! a freedom given him by a power older than the laws which incarcerate him—older than the country which gave him birth—older than the primeval days of time, and which shall endure when this world is on fire, and time shall be no more,—by God himself.

They complain that by the laws of that part of the District formerly Maryland, though such person be a freeman, and prove his freedom, and shall then refuse to pay the *fees* and *rewards* for apprehending fugitive slaves, he may be committed to prison, and sold as a slave for life. So that a freeman, although he does away the beforementioned odious presumptions of law by clear proof, must still pay for his own illegal arrest and false imprisonment, for being thrown into the damps of a dungeon and shut out from the light of day, for all the injuries, indignities and wrongs, that could be heaped upon him, or be sold as a slave, and never more breathe the air of freedom. Terrible alternative! more afflictive to a human being, having the feelings of a man, of a freeman, than death itself. Such laws are meshes to entrap the unwary, and to consign a freeman to servitude for life. They are man traps set at the seat of Government of this Republic to seize and drag into perpetual bondage a freeman, entitled to all the rights and privileges of an American citizen. Does such a statute blot the page or tarnish the annals of any other Republic on earth? Does it dishonor the pages of any monarchy or despotism now in the world? The tyranny of Caius Verres, in a Province of the Roman Empire, was mercy when compared with such a law. Many, very many freemen, have fallen victims to this merciless law, and lost all dear to them on this side of the grave.

SEVERITY OF PUNISMENTS.

The petitioners complain of the severity of the punishments that may, by the laws of the District or of that part of which was formerly Maryland, be inflicted on slaves; that any negroes, or other slaves, for rambling by night, or the riding of horses by day, without leave, may be punished by whipping, cropping, branding, or otherwise, not extending to life, or rendering them unfit for labor; and for murder, arson, and petit treason, to have the right hand cut off, to be hanged, to have the head severed from the body, the body divided into four quarters, and the head and quarters to be set up in the most public places of the county where the crime was committed. Such criminal laws, if not executed, and it is not pretended they are, to their full extent, appear like the relic of an extreme barbarous age, and in this enlightened and humane age of the world, are a foul blot on our statute book, and ought to be modified, or repealed.

DOMESTIC SLAVE TRADE.

The petitioners complain, that, by the laws of the United States, the slave trade, in and through the District of Columbia, is permitted to be carried on with distant States, and that this District is the principal mart of the slave trade. [illegible]

Sir, the foreign slave trade with Africa is condemned by the laws of this country, of England, of France, and by those of almost every nation of the civilized world, as piracy; and those who carry it on are denounced as outlaws and the common enemies of the human race. And yet we tolerate, in this District, and at our seat of Government, a traffic productive of as much pain, anguish, and despair, of as deep atrocity, and as many accumulated horrors, as the slave trade with Africa.

And here, there are no foreign powers to compete with us; we have no rivals; the trade is all ours, and the odium and the guilt are all our own. The traffic was, in former years, presented by a grand jury of the District as a nuisance. And as long ago as the year 1816, it was denounced by the ardent and elequent John Randolph, of Roanoke, on this floor, as a nuisance, and as "an inhuman and illegal traffic in slaves;" and, on his motion, a select committee was appointed to inquire into the trade, and what measures were necessary for putting a stop to it. The committee were empowered to send for persons and papers; called before them many witnesses, and took numerous depositions, depicting in glowing terms the enormities and horrors of the traffic, and reported them to this House. But I do not find that any thing further was done by that talented, but sometimes eccentric man, or by the House.

Since that time the slave trade in the District has increased in extent, and in its enormities. Free blacks have been kidnapped, hurried out of the District, and sold for slaves. Slaves for a term of years have been sold to the slave traders, transported to a distant land, beyond the hope or possibility of relief; sold as slaves for life, and their temporary has been changed into a perpetual bondage. It has been said by a committee of this House, that the last mentioned class may apply to the Courts; that the Courts are open to them in the District.

To talk to men degraded to the condition of cattle, (their masters their enemies, conspiring with the purchaser to deprive them of liberty for life, and no freeman their friend) of courts of justice, is adding insult and scorn to injustice, and aggravating their doom by a mockery of all the forms and all the tribunals of justice.

PRIVATE AND PUBLIC PRISONS.

Private cells and prisons have been erected by the slave traders in the District, in which the negro is incarcerated until a cargo of slaves, of "human chattels" can be completed. The public prisons of the District, built with the money of the whole people of the United States, have been used for the benefit of the slave traders, and the victims of this odious traffic have been confined within their walls. The keepers of those prisons, paid out of the money of the whole people, have been the gaolers of the slave traders, until their drove, their cargo of human beings, could be completed.

TRAFFIC LICENSED.

The petitioners complain that a traffic so abhorrent to the feelings of the philanthropist, so replete with suffering and wo, is approved and licensed by the Corporation of the City of Washington, which receives four hundred dollars a year for each license, thus increasing her treasures by the express sanction of so odious a trade. Finally, the petitioners complain of the existence of slavery in the District of Columbia, as the source of all the before mentioned evils, and others too numerous now to detail. They consider it as unchristian, unholy, and unjust, not watranted by the laws of God, and contrary to the assertion in our Declaration of Independance, that "all men are created equal."

DECLARATION OF INDEPENDANCE.

In the last debate, and in the last speech made on this floor on this subject, it was denied that these words meant, or had any allusion to slaves, and it was asserted that many of the signers of the Declaration were masters of thousands: "and had they an eye at all to slaves when they signed it, they would have been hypocrites unworthy of being commemorated by patriots, or honest men." Then slaves are not men, for the terms used were the broadest that could be used, and embraced the whole species. Let us consider for one moment whether the blacks and the mulattoes of this country are men like ourselves, and whether the signers of our Declaration of Independence were hypocrites. Heathen poetry instructs us that man, a generick term, embracing the whole species, all sexes, all ranks and conditions, all colors, and all complexions, was created in the resemblance of the Gods, and that while other animals looked upon the earth and never raised their eyes, to him was given, by his God, a countenance of dignity, and lofty grandeur, and he was commanded to behold the Heavens, and raise his elevated looks to the starry mansions and the abodes of the Eternal.

BUT ONE RACE OF MEN.

The heathen philosophers teach us that man was created in the likeness of the Almighty, of God; and neither heathen poetry, nor heathen philosophers, ever informed us of the creation of more than one species of man. By their doctrines, man was created the brother of his fellow-man, and his equal. The Old Testament informs us that "God created man in his own image, in the image of God created he him," and gave him dominion over all the earth, the fish, the beasts, the fowls of the air, and every creeping thing, but no dominion over, and no power to enslave his fellow man.

And here, again, we learn the creation of but one species of man. Christiany, in all its holy precepts, and the New Testament, instruct us that "God hath made of one face of the earth." Revelation, then, yea, God himself has declared there were and are but one species of man; that all men are descended from one common origin, and were all created equal. The wise framers of the Declaration of Independence, and the founders of this Republic, in accordance with the doctrines of heathen poetry and heathen philosophy, of Christian philosophy, of the Scriptures, and of Revelation itself, in that immortal instrument, the enduring monument of their wisdom, proclaimed to an admiring world, as "self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." Did they mean slaves? Can any one doubt that they did? They spoke of man not as black, or white, but as embracing the entire species, all colors and all complexions.

Enlightened citizens of a Christian country, they shall be presumed to have spoken as Christian men: and none but infidels, and those who deny the authenticity of the Scriptures, will pretend that God ever created more than one species, one race of men. They were no hypocrites. They were patriots, nobly struggling for their country's freedom; their hearts were warmed with the fires of liberty; they breathed benevolence and good will to the human race, and in deferential homage to the Ancient of Days, proclaimed aloud to the bond and free, the truth, impressed alike on the heart of the lettered and unlettered man by Nature and Nature's God, that "all men are created equal."

DISTINCTION OF COLOR.

Whence, then, and who made the distinction between the white and the black man? It was not the decision of ancient times. Then the slave was the victim of conquest, and a white man. Nor has the decision of modern times been uniform on this subject. For as late as the eleventh and the first half of the twelfth century, hundreds and thousands of the youths of both sexes, of beautiful forms, from the peasantry of England, were fastened together with ropes, taken to the city of Bristol, and sold into slavery in Ireland. It was abolished on the conquest of Ireland by Henry II.

The slave-holders in ancient times, and in Ireland, contended with as much zeal for their right to enslave the white man, as any slave-holder in this District for his right to hold in bondage the black man or the mulatto.

NORTHERN INTERFERENCE IN THE DISTRICT OF COLUMBIA.

It has been regretted by a Committee of this House, "that persons without the District," as well members of Congress as others, "and having no concern with it," should attempt to procure the abolition of slavery and the slave trade here; and it was in the year 1829, declared by a member of the House, in debate on this floor, to "be meddling with matters truly other men's"

Sir, the territory is Federal, and is under the care, protection, and government of the whole people of the United States. Congress is the sole legislative body for the District, to the exclusion of all others, and here possessing undefined, unlimited, legislative powers, selected by the people of the whole Union. The whole Union defrays the expenses of the local Legislature and of the entire territorial government, builds penitentiaries, endows schools and colleges, makes side walks, macadamized roads, canals, aqueducts, and bridges, pays the interests on loans, and beautifies and adorns the District by its Navy Yards, its arsenals, its capitol, and other public buildings and improvements, and enriches it by the annual expenditure of millions.

Every member of the House, may, with or without petition, originate, bring forward, and propose to Congress any bill for the benefit of, or in any way concerning his own immediate district, his state, or any state in the Union. His powers for such purpose are, and must be, coextensive with the jurisdiction of Congress. The power is incident to all legislative assemblies, having a general jurisdiction and the power of legislation. It is not only the right, but the duty of a member, to watch over, and with vigilance to guard, protect, and promote the interests of all parts of the country. And shall it be said that he has no right and power to propose laws for the District of Columbia, to do away wrongs and oppressions here, where his powers of legislation are more unlimited than in any other part of the Union? The idea that he cannot, seems to me preposterous. And if a member has such right, surely his mind may be enlightened, his attention awakened to corruption, crimes, or oppression here, and his patriotism roused to action, by the petitions of his constituents, or of the people of any other portion of his country. In this District every member of Congress, and every citizen of the republic should feel a deep and lively interest. They all have a voice in selecting its rulers; they all contribute to defray its expenses, and they all have a deep concern in its honor and glory, and have a right to be heard in its legislative assembly, in all matters concerning the appropriation of money here, or the correction of abuses, oppressions, and tyranny. As the seat of their empire, under the superintending power of the general government, they have a right to require that it shall be governed in accordance with our Declaration of Independence, and the principles of free government, and that the despotism of Archangel and of Turkey should not prevail here.

CITIZENS OF THE DISTRICT HAVE PETITIONED.

But, Sir, if it were necessary that the citizens of this District should petition, many of them have petitioned for the abolition of slavery and the slave trade in this District: and this fact may not be inapropriate may of hand a petition, taken from the files of this House, presented in the year 1828, signed by the Judges of the Circuit Court of the District of Columbia, and more than 1000 respectable citizens of the counties of Alexandria and Washington, and then owning a large proportion, and I am credibly informed, more than a moiety of the property of this District. So that the abolition of slavery here would be in accordance with the feelings and wishes of a large and highly respectable portion of the citizens of the whole District.

PETITIONERS ASK A SELECT COMMITTEE.

Sir, the petitioners ask that slavery and the slave trade in and through the District of Columbia may be abolished, with their appalling train of evils. They enter into no details, and they prescribe no terms, no conditions. Those they very properly submit to the discretion and the wisdom of Congress. They ask that these petitions may be referred to a select committee. This request, I submit, is reasonable and should be granted. The parliamentary usage of all free, deliberate, and legislative assemblies, require that the petitions should be referred to a committee, a majority of whom should be favorable to the prayer of the petitioners.—Similar petitions, for years past have been referred to the Committee on the District of Columbia, and for the last ten or twelve years, I believe, a majority of the Committee on the District have been from the slaveholding state. I mean no reflection on the Speakers of the House, but mention it as a fact proper to be known by the people. Perhaps as long as it was a slaveholding territory, it was proper in relation to the general business and interests of the District that a majority of the committee should be from slaveholding states. But, sir, their early education, associations, habits, and interests, and a knowledge of human nature, must convince us that they could never view petitions such as those now presented with a favorable eye, and consider them without that prejudice natural to and inseparable from the honorable, the worthy, and the very best men.

Sir, at the session before the last, at the last session, and the present, similar petitions from various parts of the Union, signed by many thousands of citizens, have been presented to this House and referred to the Committee on the District, and no report has been made thereon to this House.

I mention this as a fact only, and do not intend to cast any censure on the present or past committees of the House. They may have had good and sufficient reasons for the course they have pursued, unknown to me. But, sir, I differ with them entirely in opinion, as to the course they have pursued, and must frankly declare, that on a question of so much importance, of so great magnitude, I believe it would have been better for the majority of the committee to have made a report favorable or adverse to the prayer of the petitioners, and thus have enabled the minority to present a minority report. And thus would all the facts and circumstances connected with slavery and the slave trade in the District, and the views and reasons of the whole committee have been published, and seen and read, by the American people.

But the petitions are not published—there is no report—and no light is shed on the dark subject of slavery and the slave trade.

A right "to petition the government for a redress of grievances" is secured to the people. But, sir, of what use to the people is the right to petition, if their petitions are to be unheard, unread, and to sleep "the sleep of death," and their minds to be enlightened by no report, no facts, no arguments. Have Congress the power to abolish slavery and the slave trade in the District? It is believed they have. Of the three committees who have reported very briefly on the subject, one expressed no opinion, another admitted Congress had unlimited powers, and the other admitted that they had by the letter, but denied that they had by the scope, spirit, and meaning of the Constitution, without the consent of the people of the District.

CONGRESS HAVE THE POWER TO ABOLISH SLAVERY IN THIS DISTRICT.

By the Constitution, Article 1, Section 8: "Congress to exercise exclusive legislation, in all cases whatsoever," over the District.

Could language give higher power, or greater authority? The power of Congress more unlimited than that of legislatures of the several states! They are limited in many instances by the Constitution of the United States. To the power of Congress over the District there is no limitation. It is undefined, unlimited, and absolute, or it has no foundation and no existence. Congress never did, it had no power, and never could have received and accepted, without a convention of the states, a cession from the states of Maryland and Virginia, abridging, in the least, such unlimited powers. Congress has then the same power over the subject in the District, that the several state legislatures have in the several States. Several of the state legislatures have abolished slavery in their respective states. And the power, I believe, is universally conceded to every state legislature to abolish slavery and the slave-trade within its own territories. Congress must have such power over the District, or whilst slavery may be abolished in every state in the Union, it must be perpetual here. We should then have a republic, rotten at the core, boasting of its freedom and tolerating the most cruel and odious oppressions. But if the consent of the people of the District be necessary, the entire consent of the whole people must be obtained. The majority have no power, no will, and if they had, they have no legislative organ but Congress to express it. So that by this doctrine, whilst slavery may be abolished in the several states, it must still be perpetual here. For never, until human nature is entirely changed, or until the millenium, when enslaved man will be emancipated by a Power more than mortal, will *all* the citizens of this District unite in the abolition of slavery.

DANGER OF EMANCIPATION.

And are the measures proposed by the petitioners expedient? It is believed that they are. And here I would beg leave to notice [illegible] said by a former Committee of this House, that "the question must in the end, unless suffered to rest, be productive of serious mischief, if not danger to the peace and harmony of the Union." Not so. Slavery here has no necessary connexion with slavery in the several states. It exists, so far as that is concerned, under separate governments, and the action of one of these governments in relation to slavery, has no necessary connexion with the action of the others.

Again it was said by the same Committee, the question "creates a restlessness in the slave for emancipation, rendered incompatible with the existing state of the country. Humanity may some times fail of its object, and rivet tighter the chains it would loose, by injudiciously interposing its good offices, in cases where it belongs more properly to others to act."

Sir, the petitioners claim, and I claim an equal right to act and to be heard with any citizen of the District or of the Republic. Strange, indeed! if we have only to give, give, and have not the right to petition "for a redress of grievances," wrongs and cruel oppressions. Shall humanity be told, shall the hundreds of thousands who have petitioned, be told, that her and their efforts, well only rivet tighter the chains of slavery in this District?—No danger of insurrection can, or will be feared in the District. The number of whites is near five to one of the slaves, and considerably more than twice that of the entire black population. The excess of the white population, the military, the marines, the arsenals, arms and ammunitions are a complete and entire security against any and all insurrectitions of the slaves in the District.

THE QUESTION HAS NO NECESSARY CONNEXIONS WITH THE SLAVE-HOLDING STATES.

Again, it was said by the same Committee, "It is not the District of Columbia, alone, that is inthrested, but a large portion of the United States, that must be affected by every movement of the kind, and particularly Maryland and Virginia," and that slavery ought not to be abolished here until abolished in those states.

I deny that the question has any necessary connexion whatever with the slave-holding states.—The abolition of slavery here would be productive of no injury to the surrounding states. It has been abolished in one state without injury to an adjoining stage. And to make the abolition of slavery in the District dependent upon its abolition in the states of Maryland and Virginia, would prevent the general government from selecting their own time for the performance of an act of justice, too long delayed, to a much injured class of our fellow beings. The will of the national government, as well as the benevolent wishes and prayers of hundreds of thousands of humane petitioners would be depended on the legislative acts of two separate governments. The petitioners disclaim all alliance between slavery here and slavery in the several states; and I hope that the citizens of the slave-holding states will not claim such alliance, and that they will not attempt to make slavery here dependent upon slavery there; and that they will not contend that an attempt to abolish slavery in this District is a meddling with slavery in the several states. Should they thus claim, and thus contend, ought not the eight millions of people inhabiting the free states to double their exertions for the abolition of slavery in this District? But, sir, I cannot believe they will claim such alliance.

EXPEDIENT TO GRANT THE PRAYER OF THE PETITIONERS.

Sir, I believe it is expedient to grant the prayer of the petitioners and to abolish slavery and the slave trade throughout the District. They are not warranted by the laws of nature, or of God, and are oppressive and unjust—and injustice can never be tolerated without crime, where the power exists to correct it. And it appears to me that no one can seriously doubt that Congress possess full and ample power. It will strengthen the District by the introduction of a free population, and do much to protect it against all future invasion. The abolition of slavery will render the District more prosperous. Agriculture will flourish; its fields and plantations will be better cultivated and improved. Arts and manufactures will be increased, and industry and enterprize will be doubled. The black population will be rendered more serviceable than they now are; for in the same proportion that you degrade man you destroy his usefulness. Money would be more freely appropriated, and a better feeling towards the District would exist. Greater harmony would prevail throughout the Union. The public mind would be quieted and tranquilized. The power of Congress over slavery spent and ended, there would be no more petitions for the abolition of slavery—none, none, would ask Congress to interfere with slavery in the several states.

THE TIMES DEMAND THE ABOLITION OF SLAVERY.

The prayer, then, of the petitioners is reasonable; in accordance with the nature of man, and founded on the principles of eternal justice. The time, the age, the progress of liberal principles throughout the world, seem to require of this Republic the abolition of slavery in the District of Columbia. The inquisitions of Spain and Portugal have been abolished, and slavery throughout the British dominions has ceased to exist. The abolition of slavery has kept pace with the march of republican principles in S. America, and there, as sceptres have fallen from the hands of kings and tyrants, the shackles have fallen from enslaved man; and slavery has ceased to exist, and is unknown throughout the South American Republic. It is only known in Brazil, which is still a monarchy, and has never assumed a republican form of Government. And shall slavery be upheld and retained by this Government, boasting of its freedom and its republican principles? Our country spent hundreds of millions of dollars and lost tens of thousands of lives to secure our independence and freedom from the tyrnany and oppression of Britain. And we uphold and support, at the seat of our Government, personal servitude, personal bondage, and cruel oppressions, harder to be endured by the sufferers for one day, than [illegible] of professions, consistency, and the honor of our country, demand freedom from personal bondage in all places under the sole legislation of the National Government? If we refuse to grant it, shall we not be liable to be reproached in the following language of the illustrious Jefferson, when speaking of slavery and the struggle of our ancestors with England, What a stupendous, what an incomprehensible machine is man, who can endure toil, famine, stripes, imprisonment, and death itself, in vindication of his own liberty; and the next be deaf to all those motives whose power supported him through his trial, and inflict on his fellow men a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose."

THE CAPITAL OF THIS GREAT AND ONLY REPUBLIC SHOULD BE LOVELY.

Those whose early education, associations, habits, and interests have familiarized them to slavery, surely cannot refuse to unite with those opposed to it from education, early habits of association, thinking, and acting, and as they believe from religion itself, to banish slavery, and all its real or supposed evils from the District of Columbia. The common land, where all the legislators of this country meet to transact the business of a great and the only Republic, should be lovely, smiling with peace, and blessed with the especial presence of liberty and justice. No bondage, no stripes, no fetters, or chains, inflicted or fastened on man without crime; no tears and screams of the oppressed, no heart-broken lamentations, no wailings of despair for the lights of morality and religion extinguished; for hopes present and hopes future ruined, for all the delightful and holy associations, and joys of domestic bliss, for I consider the negro as man; for all the ties of kindred, of blood, and of nature, torn asunder and dissolved forever, should fatigue the eye or pain the ear of any legislator, or officer of this government, or of the citizen of this, or of any other country, who makes a pilgrimage to this Mecca, this land of the faithful, this, as it should be, chosen residence of Freedom, to render homage at the shrine of liberty.

IT CANNOT BE LOVELY WHILE SLAVERY IS TOLERATED THERE.

Every man, in looking at this District, and this alone, must agree with me. To render this chosen land beloved by all, the pride and the glory of all, we must first render it lovely. Lovely it can never be to all, while slavery and the slave-trade continue to tarnish its annals. Methinks I hear some one exclaim, the present is an inauspicious time; the country is not yet prepared for such a measure. How long shall the legislators of this country wait, before they spread the unalloyed blessings of an entire exemption from personal servitude over this District? For more than thirty years the citizens of the country have petitioned Congress to abolish slavery and the slave-trade in this District, Grand Juries of the District have presented the slave-trade as a nuisance.—Essays have been published in the newspapers of the District, recommending, and more than one thousand citizens of the District have petitioned for the abolition of slavery and the slave-trade.

HOW LONG BEFORE OUR COUNTRY SHALL BE FREE FROM THE CURSE OF SLAVERY?

And again, I ask, how long shall Congress wait? How long! oh, how long! before a citizen of this only Republic, in view of the freedom of this District, and emancipated man here, may with equal pride, equal justice, and with as much truth, burst forth in the elevated sentiments, uttered in the warm impassioned language and burning words of the Irish advocate and orator, when contemplating the freedom and exemption of England, a country governed by a crowned head and an hereditary peerage, whose tyranny and oppressions our ancestors could not endure, from personal servitude and negro bondage. How long! oh, my God! how long, before an American citizen, before American law, in the genuine spirit of American freedom, may with truth proclaim to and of the stranger and sojourner here, to and of man, to every man in this District—"that the ground on which he treads is holy, and consecrated by the genius of emancipation.—No matter in what language his doom may have been pronounced; no matter what complexion incompatible with freedom an Indian or an African sun may have burnt upon him; no matter in what disastrous battle his liberty may have been cloven down; no matter with what solemnities he may have been devoted on the altar of slavery, the first moment he touches the sacred soil," not, ah not of Britain, but of the District of Columbia, "the altar and the god sink together in the dust, his soul walks abroad in her own native majesty, his body swells beyond the measure of his chains that burst from around him, and he stands redeemed, regenerated, and disenthralled, by the genius of universal emancipation."

Mr. Dickson, then moved a reference of the memorials to a select committee.

Mr. Chinn moved to lay the motion, with the memorials, on the table, and demanded the yeas and nays; which were ordered.

The question being taken it was decided in the affirmative—yeas 117, nays 77.

COMMUNICATIONS.

[For the Herald of Freedom.]

Reasons for being an Abolitionist.

Mr. Editor,—I probably should not have troubled you again very soon had not a communication from my good friend at Keene, made its appearance in your paper, calling for some further explanation of my reasons for being an abolitionist. But I confess that I was not a little surprised, that my good friend, after having read all or nearly all of the Anti-Slavery publications, that are in circulation, should expect from me in a short communication, more light upon the subject than all he has previously obtained. As I confess myself to be at the best, but a kind of substitute to fill places which are, through the negligence of better men, sometimes left vacant, I am not at all surprised at the disappointment, which he experienced. It was nothing more than what any man might naturally expect whose anticipations should [illegible] so high with so little foundation. I did not expect in my communication to throw any *new* light upon the subject. The most I hoped for, was to make a fair profession of my principles, and that in such a way as, if possible, to call the attention of those with whom I was intimately acquainted more closely to the subject.—I could not but cherish the hope that as God sometimes makes use of the foolish things of this world to confound the wise, that my broken remarks might at least be instrumental in leading some of my friends to such an enquiry, as might result in the conviction of the truth of those sentiments which I had embraced. And I cannot refrain from expressing this satisfaction which I feel, when I reflect, that so far as it relates to my good brother at Keene, my most sanguine expectations are likely to be realized. That the poor repast which he experienced in perusing my communication has led him to open the correspondence with a gentleman, who has at least *one half* solved the question to which he has so long sought an answer in vain. And I doubt not that then, my good friend will be ready to go all lengths with me in the good cause of Abolition. My friend appears to be of the opinion that here in the North, we are free from the evil of slavery, and that, to a man, the people are all opposed to it. But I cannot agree with him in these sentiments. It does appear to me, that the evil of slavery does exist here; and I must here take the liberty to state wherein.

And first, it deprives us of an equal representation. It does not allow us to have our share of representation in Congress, according to our number of free men. In addition to an equal representation which the slave holding states have, slavery itself has twenty-five votes. And with these votes and a few *threats*, slavery has generally been enabled to domineer over the nation. Now as long as this is the case, there is no part of our country where the evil of slavery does not exist.

Again, Slavery takes away many of the rights of the colored people. Even here in New Hampshire they are not acknowledged as citizens. They are prohibited by law from taking any part in the government of the Nation. We treat them not as men, but more as a race of beings between us and the brutes. Wherein do we use them better than they do at the South? Merely in this, that in the South they are used as domesticated beasts, having no more to do with the management of affairs, than cattle. But here in the North, they are treated as beasts *at large*, NOT being the property of any man, they are permitted like cattle to run in the road, and they think themselves well treated if, as beasts, they may pass without molestation. But this is not always the case. We call them free, but alas! it is such kind of freedom as we ourselves should hardly think worth possessing. They are shut out of society and away from our seminaries of learning. They are trampled under foot. They wander about, being destitute and naked, constantly exposed to every species of vice, and with but few excitements to virtue. No wonder that they make no more proficiency. But rather, that they are as respectable as they are. They are more oppressed and despised than the inmates of our State prisons, and all for the crime of *color*, and yet our friend thinks that the evil of slavery does not exist here. But I think he must be mistaken. It exists every where in our country, where the colored man is to be found. Neither can I comprehend how the people here in the North are all to a man opposed to Slavery in all its parts, as our friend intimates. I have never as yet been enabled to discover this supposition. If my good friend can point it out to me, I will confess myself to have been grossly mistaken. Can it be possible that every man in these northern states is opposed to slavery, and yet with all this opposition no exertion is made to abolish slavery in those parts of our country, where Congress has full power to do it? Many of our members in Congress are opposed even to a discussion of the subject. Every man opposed to slavery, and yet all united to oppress the free colored man and make his condition worse, if possible, than that of the slave! Every man opposed to slavery, and and yet as tamely submit to deliver up the poor man who has been so fortunate as to escape! Every man opposed to slavery, and yet all united to oppose the discussion of the subject! But few of our editors will advocate the cause of the slave, and but few of our public speakers will utter a word in his behalf! and those who do venture to plead for him, do it in some instances at the risk of their lives. Every man opposed to slavery, and yet so long as the slave trade was tolerated, more men were engaged in it from the north than from any other part of our country. And even now when our citizens, happen to emigrate to the south, none are more ready to engage in slave-holding than they. Many of the slave holders at the south are from the north, and we are told that they make more cruel and oppressive masters than those who are born in the very midst of slavery. Even *ministers of the Gospel*, who go from the north to preach the Gospel of liberty, often become slave holders. Every man opposed to slavery, and yet the ministers of that church of which our friend at Keene is a worthy member, have tamely submitted to have the Discipline of the church so altered, as that by a forced construction it might be made to countenance slavery.* Alas! notwithstanding all the opposition of which our friend speaks, slavery has leavened the whole lump. Every part of our country feels its influence. Statesmen, philosophers and ministers of the Gospel, cringe under it.—The watchmen on the walls of our nation, are like dumb dogs that cannot bark, while slavery in all its power, stalks abroad unmolested, sapping the foundation of every principle of justice and humanity; and those who dare to make any thing like a formidable opposition to its influence, are represented as a set of the wildest fanatics and mad men that ever disgraced our country. Our friend must then be altogether mistaken in his views, the opposition of which he speaks, must be at the best merely nominal. It is like the opposition which rum drinkers and [illegible] sometimes manifest towards intemperance, or that the generality of sinners have towards sin. All profess to hate sin and all profess to hate slavery. But as no one can be said to be really opposed to sin so long as he makes no exertion to be saved from it, so it is with regard to slavery. We may say we are opposed to it, but where is our opposition, so long as we set down and do nothing. I would therefore say to my good friend, who wishes me to tell him what he must do, that there will be no need of his going to the south, nor of his making war with his brethren in the north. But he may find ample room for all his exertions among the people of his own charge. The war is not against sinners but against sin. And we must fight against slavery, just, as we should against any other sin, with those weapons which are mighty through God to the pulling down of strong holds. The leaven of slavery must be purged away from the nation or we are ruined. And when we shall have succeeded in purging it away from the non-slave holding states, as that the colored man shall be restored to those privileges that he is entitled in common with his fellow man, and from our national assembly, so that it shall be disposed to abolish slavery in all those sections of the country, that are under their control, then and not until then, can we say that the evil of slavery is confined to the south, and that we in the north are freed from it. My advice therefore to my brother at Keene and to all ministers of the gospel who may feel disposed to enquire what they must do, is that they take up the subject of slavery as they would that of intemperance, considering it as a national sin, in which we are all concerned. Tell every man, woman and child, what their colored brethren have to suffer. Exhibit to their view all the horrors of slavery, and the privations which the free colored people have to suffer. Teach them to understand that God has made of one blood all nations that dwell on the face of the earth, and as he is no respecter of persons, so it is most unjust and cruel that *we* should be.—Plead the cause of the poor African at the throne of grace, in private, in public and in the family circle. The work is a great and important one. It requires a great and mighty exertion, but it can and must be done. The great point to be gained is, to change the public mind upon the subject. To bring the nation to a general repentance of this great national sin. Then they would let the oppressed go free and break every yoke. The trump of Jubilee would sound from one end of onr land to the other. We must preach to the nation as we do to individuals. Declaring plainly the whole counsel of God let the consequences be what they may. We must preach against that system which robs our fellow men of their own bodies, of their wives and children—takes from them the word of God and debases them below the brutes.

My brother at Keene, because I spake confidentially of the downfall of Slavery, accuses me of prophecying. But I am no prophet nor a prophet's son. But it appears to me that whoever can discern the face of the sky, can also discern the signs of the times. We see Popery spreading its branches in every part of our country. Now can we not understand what this means? It appears to me to mean this: We hav[e] a long time been guilty of dipriving ou[r fe]low men of the word of God, and o[f] those rights that are dear to man, and is about to punish us for it. With [the] measure which we mete he will measu[re to] us again. And if we persist in upho[lding] slavery, we may expect that soon Sl[avery] will be our portion. We may preac[h and] write against Popery, but it will not [...] We may pray to God, but he will no[t hear] us, so long as we refuse to let the opp[ressed] go free and thereby regard iniquity i[n our] hearts.

That we may escape the heavy judg[ment] of God by doing works meet for repen[tance] and yet be preserved a free and happ[y peo]ple, is the heart's desire and prayer t[o God] of your unworthy servant,

GEORGE PUTN[AM]

Henniker N. H. March 12, 1835.

* The discipline in 1792 prohibited "t[he buy]ing or selling of men, women or children, [with] intention to enslave them." Since then th[e word] *and* has been substituted in the room of [or.] slave-holders now understand it merely to [prohibit] the trafficking in slaves for the sake [of gain.] They may have slaves, but not make a b[usiness] of trafficking in them.

[For the Herald of Freedom.]

The Constitution and Slavery

It is said that the Constitution of [the U]nited States recognizes and sanctions [slavery,] holding, and that the abolitionist w[ho] demands the emancipation of the slav[e is] in violation of this sacred national c[ompact.]

To this I reply, that if the constit[ution] sanction slavery—the enslaving of a woman or child, be he as black as n[ight] or as white the whitest legitimate [child of] Liberty—then the constitution, wit[h all its] pomp and circumstance that surrour[ds the] thing "more honored in the breach [than] the observance."—

But how is this. Does the con[stitution] warrant slavery? Who made it? [The peo]ple of the United States—the whole [peo]ple. "We *The People*" begins that fre[amble of the Constitution] ment, "in order to form a more perfe[ct Union.] (Slavery will sever it—it will render it incapable of holding together—it makes it criminal to assent to it) "to establish justice" (Is enslaving men *Justice!*) "ensure "domestic tranquillity"—(Is oppression—plundering—whipping, the way to ensure domestic tranquillity—will you quiet a mountain by filling its bowels with the materials of Volcano!) "provide for the *common* Defence" (is the slave *defended*?) "promote the *general* welfare"—(is it the *general* welfare that sacrifices one fifth of the People to the avarice and idleness and vanity of the rest, and is the colored man's *welfare promoted* by robbing him of every thing that makes his life a blessing! "and secure the *blessings of Liberty* to ourselves and our posterity"—(to what portion of ourselves—to all but—that portion of us whom the rest agree to have plundered and enslaved—Has the slave the blessings of *Liberty!*) "do ordain and establish this Constitution &c."

Is there any thing sanctioning or recognizing or tolerating slavery in all this?—

We must go on farther for it—Let it not be said by any American, that all this was said in relation to a favored portion of the people only—It speaks of no such portion—That the white men then held the colored man in chains is true. But then tyranny and crime are no part of the Constitution.

Does the second section warrant it?

It merely determines the number of the people in regulation of repensentation and direct taxation—by adding to the free people &c. three "fifths of all other persons"—Now the worst that can be said is, that the clause "other persons" than free means nothing among the children of the Revolution—the constituents of the Continental Congress of '76, nor in a constitutiou formed upon the basis of their declaration—nor in New-Hampshire, the fifth article of whose bill of Rights declares that "all men are "born *equally free and independent*"—There are no other persons in this country than "free persons" in the eye of the law of the land—The whole population of the South should be counted as the basis of representation and direct taxation, and should have a voice in the government, and then in fact as well as by law, South Carolina would injoy the "republican form of government" *granted* to every state by the Constitution.—

I will examine the remainder of the Constitution in your next number, and trust completely to vindecate it from the foul charge of sanctioning Slavery.

HAMPDEN.

Carpers and Doubters.

The subject of slavery involves one of those great questions which in various ages of the world have come up for discussion, and have brought out to view what is in man. It would be difficult to frame a question more exactly adapted to the development of character—better calculated to draw forth a true exhibition of the prejudice, the depravity, the injustice and inhumanity, which may dwell in the breasts of mortals, than the exceedingly unpopular one in regard to the abolition of slavery in these United States.

Shall justice be done to the slave, or shall he be kept in the chains of servitude and ignorance, with his posterity, in a land which boasts of its freedom, until Almighty vengeance shall send deserved destruction upon our blood-stained soil?—*Shall religion shed its beams upon the benighted captive*, or shall her enlightening energies forever be shut out from him by the dark curtains of bondage and oppression!—*Shall humanity extend her arm of mercy towards the oppressed*, the miserably poor and needy, when groaning and withering beneath the power of unfeeling cruelty, or shall she shrink from the performance of her duty, forget her lovly name, and leave the wretched being who stands in the greatest need of her kind offices, to live and die in unmitigated misery, to bequeath unending despair to his offspring, and to disgrace and destroy what *might be* the freest, as well as the happiest nation upon the globe? This question, this *momentous* question, which we have merely stated in varied phraselogy, has been, through the exertions of a hunted and hated few, made to reach the ears of perhaps all who dwell upon American soil; it has been pressed home to

m of great men and small, good and any, in the genuine spirit of philan- have marched unhesitatingly up to of duty, acknowledged their sin in standing aloof, and avowed a firm be- our blessed Lord intended to convey ea that is at heart intelligible, in the "As ye would that men should do n, do you even so to them." But by arger part of those who have taken stion into consideration, have given giving, an answer, full of hatred of r slave, and by its spirit condemning the yoke of remediless oppression

It is instructing to notice the count- isions and deceptions, which are with oking envelope, palmed upon the com- in the shape of ideas and feelings to the cause of humanity. To make icit avowal of a sentiment opposed great law of universal benevolence, than the hardihood of commen minds

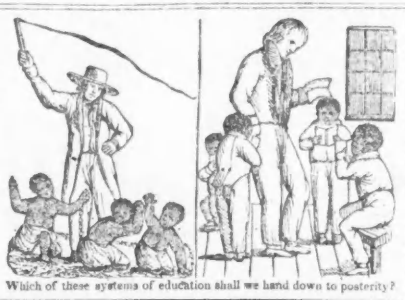
But to give themselves a favourable ance, we find great numbers who are ady to express feelings the most com- nate imaginable, towards the slave, they will not "lift so much as one of ngers," not even put their names to ws they pretend to entertain. They time, assume the form of angelic ten- s, and seem just about ready to give l property for the sake of the brethren dage. On being requested to become ber of a society whose object it is to ntenance the system of slavery, and o give their influence in its favor, we rned off with some miserable objection certainly *cannot* be sincere. They do ke the *spirit* of the abolitionists. Some m are too *harsh*, and other excuses of ame stamp are given, which convince t it is useless to apply for their *influ- n favor* of the cause they so much pro- o love. This class of persons consti- long list among the friends of a so- whose broad phylactery is full of phi- ropic sayings, but which in effect tells negro that his chains must be word until can be carried to a far distant, unhealthy nd inhospitable region, which cannot be done, as the profoundest ignoramus knows, although the day shall long delay its coming, when the heavens and the earth will no longer exist. Many of this kind of philanthropists will gladly unite in any effort for the *improvement*, &c. &c. of the colored race, and will call themselves a thousand times, anti-slavery men. But propose the subject of *immediate* emancipation, *immediate* turning from wrong to right, and we find them at once in the attitude of objectors. There is something in the abolition scheme which entirely shuts up the avenues of their hearts, and all we can get from them is a long blaze of professions of love for the cause, and same weak complaints against the *manner* of operation, or something which they themselves apparently cannot comprehend. Now what are the evident sentiments of this numerous portion of the community? What kind of a spirit is exhibited in their conduct if it be not akin to that which is manifested n a more honorable way, by those who openly avow their opposition to the cause of freedom? If we admit the truth of their objections, and acknowledge that some signs of precipitancy are discoverable in the conduct of some promient abolitionists, and that some harsh language has been used upon the subject, what does it amount to? How unutterably ridiculous does a mind in other respects reasonable, appear, in refusing to aid, nay, in giving its influence against, a cause which it will confess is a good one, merely because some one of its friends has taken a course which they disapprove? Most surely it is not too much to aver, that their true sentiments are concealed; or rather, covered with a cloak which has been so worn out by the struggle of truth and conscience, that the dimmest eye can easily pierce it. The history of the world presents not a single instance in which men have been kept from acting in favor of a purpose which commended itself to their dispositions and inclinations, merely by the harsh language or extravagant zeal of those who coincided with them in opinion? How is it in other cases? Are the friends of the different denominations of religion made inactive by *such* considerations? Are the believers in a political creed, deterred from efforts for its extension, by *such* motives? Are the advocates of temperance silenced by *such* inducements? No! We say that they are not, never were. and never will be; and vain are the efforts, continually made to convince unprejudiced minds, that those who by their conduct oppose the cause of the oppressed in our country, are so destitute of understanding, as to be influenced to their course by the considerations they allege. No! we repeat, it is not because some individual has had the boldness to call slaveholding a sin, and slave-holders sinners, that there is so much opposition to Anti-Slavery societies. It is for motives more considerable and less benevolent. And let it be said by every honest, fearless soul, that this deception shall not remain uncovered through his neglect of duty. So long as it is possible for depraved, merciless ingenuity to frame the smallest obtacle to stay the prayer of freedom and justice, so long will it be done. And so long as the world can be made to believe that men are honest, when engaged in the dark deeds of oppression and violence, so long are they upholden by the credulity of their victims. Then let there be plainness—let there be a frank and honest exposition made of the true state of things, by those whose friendship for the slave prompts them to put their hands to the work of his redemption. This is the only way.

"'T is great, 't is manly, to disdain disguise."

C******

Discrimination.—In the enlightened city of New York, no *colored* man can procure a license to *drive a cart;* but there is no difficulty in the way of his procuring a license to *sell rum*. Honest industry is discouraged, and the grand entrance to vice and degradation thrown wide open. And yet there are many who are ready to taunt the colored people with their idleness and vice, and give it as a reason why they should be colonized! Better colonize a few of our law makers.

Emancipator.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: MARCH 21, 1835.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

NO PREJUDICE.

The N. H. Observer against the world.

"We may talk of *wicked prejudice;* but this avails nothing. We do not believe that such prejudice exists, unless it is meant prejudice against amalgamation: [here is the lion] which will and ought to exist."—*N. H. Obs. March* 13.

The above precious sentence was indited under the influence of no common feelings. The writer was inspired almost to ecstacy by a vision of the delights and benefits of the African Utopia (it is called in our vulgar parlance *Liberia.*) He was carried away into the the regions of idealty by a strong burst of enthusiasm, a secret, mysterious excitement, which Mr. Gurly would probably term *afflatus*. In his poetical rapture he seems to have forgotten that this world is a world of fact, and that the imaginings of the brain are often 'made of such stuff as dreams are' and that they are as fantastic and vain. *We* pretend not to such high thoughts. We are bound down to the cold realities of human existence. We plod along in the dull routine of human joys and sorrows, human trials and human sufferings. We are constrained within the narrow bound of human experiences and are doomed to decide on the sentiments and feelings of mankind by their plain, palpable, living actions. We cannot follow the editor of the Observer in his airy adventure, for we have not been blessed with equal pinions, but must beg leave to bring his beautiful conceptions down to a level with our own heavy intellect. The words we have quoted above, may, for ought we know, have been appropriate enough to the scenes then passing before his 'mind's eye.' The future might have been passing in review before him. Coming events do, as Campbell says, sometimes cast their shadows before, but we can only speak of things as they exist *now*. Come, then, let us go out into the world.

No prejudice? What does the world teach us? No prejudice against color? Why then has the negro been cast out from the common charities and common sympathies of the world? Look at his condition. How degraded, how hopeless! The iron heel of the tyrant is on his heart. What though the bonds of the oppressor be taken from his body? a bondage still more terrible is dragging down to the dust the higher and nobler aspirations of his immortal spirit. The finger of scorn is pointed at him. The bitter word of unmerited reproach falls like a withering spell upon his head. His name is but another term for ignominy and contempt. The white man has despised and hated him; we have been taught from our youth up to despise and hate him. The same feelings are instilled into the children of the present day. The good mother frightens her unquiet child to rest by telling strange tales of the black man. The infant in the cradle is sung into a sweet slumber by the nurse's negro ditties. The father spares the rod and restrains the stubborn temper of some hopeful son by gracious warnings of 'nigger' interference. If the child wishes to go abroad on an evening, he shrinks in horror from the door and creeps closer to the parents' knee, when told of the black man's lurking in the path. Thus are we educated; and what is the effect? We grow up to manhood with a feeling of hatred and scorn burning in our bosoms against the negro.

We thrust him without the pale of our sympathy and love He is a proscribed man. He is hunted to the most low and noxious by-ways of the earth. Our hearts have been drawn out towards the heathen of a foreign land, while he, in the midst of us, has endured in silence unmitigated wrong. We have sent the blessings of education and religion to the far isles of the South Sea, and left in our own country and at our own doors, a people not colored like ourselves, in utter degradation and wo. No prejudice? Why then in our many plans of benevolence, have we passed by him? Why have our missionaries gone with their lives in their hands, to the Chinese, to Burmah, to Oceanica, and left the black man unpitied in his ignorance —to die? Why has he been denied the privileges of education? Why has he been shut out from many of our colleges and schools? What prompted the Canterbury persecution? No prejudice? Why was Miss Crandall thrown into prison and her property destroyed by an infuriated mob? What spirit influenced the doughty heroes of the Canaan resolutions, promulgated in open town meeting and appropriately recorded in the columns of several N. Hampshire papers? Was it prejudice against amalgamation?

In the year 1833 a little boy was presented for admission to the Asylum for the Blind in Boston. The Legislature at a previous session had granted it $6,000 a year on the condition that the Trustees should receive and educate twenty poor blind children, provided so many applied. Thirteen made application, among which was the aforesaid little boy from Uxbridge. He was refused. For what reason? Gentle reader, the Principal was a candid man. He stated without disguise his objection. His God and our God had seen fit to give him a skin not so lily white as that of the Principal's! Dr. Howe, who exhibited several of his pupils in this town last June, is a kind hearted, benevolent man. He has devoted his time and talents to the cause of humanity. He is well known as the champion of Greece. He stood amidst the stern struggles of Grecian patriotism and Grecian fortitude with an unshrinking spirit. For the classic land of Homer and Aristides, he ventured his most cherished hopes. And in the cause of Poland too he suffered. The prison and the fetter bore witness to his intrepid philanthropy. Battle and blood, personal trials and afflictions could not keep back the hand which was raised to smite the oppressor. He stands again in his native land and unseals the eyes of those who are sorely smitten. Amid his labors of love a little blind boy approaches and imploringly asks 'for light.' He turns away coldly from him, for his pride is touched. Alas! that little blind boy is *black!* Now is there no prejudice in all this?

But further. Why do we refuse to walk with black men in the street? Why do we feel a repugnance to sit at the same table with him? Why do we deny him the privilege of social intercourse? Why have the laws and public sentiment crushed him into the most menial and degrading occupations? Why have they discouraged all emulation, and as it were put a seal of despair on the hopes of him whose only offence is 'the curl of his hair and the hue of his skin?' Why has he not been left free to compete with the white man? Why is he not permitted to enter our mercantile establishments, our work-shops, our *printing-offices*, with the same freedom as the whites? Why is he prohibited from the bar, from the pulpit, from the public schools? Why is the line of *caste* drawn in the church, aye, at the very communion table of the Saviour? Is it not *prejudice* that is thus crushing, disfranchising him? Is it not a '*wicked*,' an unholy, a soul-destroying prejudice?

These are *facts*. The negro at the North is enduring an oppression as wicked and almost as hard, as that which is crushing his brethren at the South. His bodily sufferings are mitigated, but the iron which is entering into his soul has lost nothing of its anguish. He is not a freeman. He is in bondage to the unhallowed pride of the white man. He is stooping to the earth under the burden of wrong and outrage which power and prejudice has heaped upon him. Shadows and darkness have fallen upon his hopes. He has had no prayers, no pity or intercession. Justice, with her two edged sword, has not passed between him and his persecutor. Charity has brought no gifts of oil and wine to his bosom; mercy has had no plea, no tear for him. Utterly forsaken and desolate, cursed by his brother and scorned by those of the same household of faith, lonely and unpitied, life has been without object and without incitement, and death has come to him only as the harbinger of uncertain things. The white man has disfranchised him not only in this life, but as far as he was able, in the life to come.

He has suffered long and unheard. Shall his wrongs now be redressed? Men, patriots, Christians! his cry is in your ears. A home, over which has swept the unsparing storm of passion, an altar unlighted by the fire of pure faith, a mind in darkness and ruin, a heart smitten, and scorched and desolate, are the signets of his plea. From the depth of his degradation he calls to you. He points to your own privileges, your own enjoyments and blessings. He beseeches you in the name of the Most High God, in the name of him whose whole life on earth was one act of love and good will, to remember him in his sore distress. His voice is the voice of agony: it is the fearful cry of want and wo and utter despair: Am I not a man and a brother?

Anti-Slavery Society at Henniker.

Rev. George Putnam preached a sermon from Matt. 7, 12, on doing to others as we would that they should do to us. He illustrated, in the course of his remarks, wherein the white man violated this command in stealing, selling, and oppressing, in both body and mind, the weak and unoffending negroes; and also what we ought to do to emancipate them from this galling bondage, restoring them to the rights of their own body, their domestic enjoyments, privileges of education, &c.; that this should be done by discussing the subject, thro' the pulpit and through the press, treating the coloured man as a brother, and endeavoring by all proper methods to elevate his general character.

A flourishing society was formed on the occasion, and a decided, plain and uncompromising constitution adopted. We have room only for the names of the officers:

REV. GEORGE PUTNAM, President,
MOSES SAWYER, 1st Vice Pres.
ISAAC HARRIMAN, 2d Vice Pres.
REV. JOSHUA COLBY, Treasurer,
REV. AMOS KIDDER, Secretary.

Loss of the West India Crops.

A great cry has been made about the ruin which is falling on the West Indies from a failure of the usual crops. The sugar plantations are said to be entirely worthless. The opposition papers, particularly those in New-York, have seized upon this fact and trumpeted it in the ears of the people with untiring vociferations. They have ascribed it, with their accustomed menda city, to the effects of emancipation. They lay it all at the door of the negro, tantalized as he is with the name but not the boon of freedom. It now appears that the only loss which has been experienced, arose from the want of *seasonable rain*. Wonderful! What astonishing power over the elements the wicked black man possesses! We opine that the famous Obi, of whose exploits we hear so much in the West India annals, was made wroth by the proceedings of the British Parliament (for where the Bible and education enters, superstition and evil spirits depart,) and is pouring out his ire on the devoted plantations, as a memorial of his reign. Should those islands be visited by an earthquake or tornado, would the wise men of Gotham ascribe them to the unholy magic of emancipation?—We wist not.

Annual Fast.

The annual Fast in New-Hampshire is appointed on Thursday, April 2d. We would recommend to the various clergyman in the state, who feel willing to speak in behalf of the oppressed, to take occasion on that day to preach a sermon on *slavery*. It is a sin for which as a people we may well fast. We should put ashes on our heads and sackcloth upon our loins and weep and lament for the multitude of our transgression. We would mention as are appropriate text, the following, among many others:—

Is not this the *fast* that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and *to let the oppressed go free*, and that ye break every yoke?—Isaiah LVIII—6.

The following is an extract of a letter from Rev. S. Kelley:

Your cause is taking deep hold here, and I have no doubt but as the people read and inform themselves, they will be Abolitionists. They have slumbered quite too long over this heinous sin. It is time we all awake upon this subject. I have formerly advocated and befriended the 'Colonization' cause from an expectation that it would, untimately, relieve our country of Slavery; but, I see that will be impossible as its present arrangements are.

I have said condiderable against the Abolitionists, as they are termed, and I owe it to them and to the cause, and also to the world to retract my error. May the Friend of the "oppressed" give you success—and set the captive free.

Yours, &c. S. KELLEY.

Newbury Vt., Feb. 16, 1835.

[For the Herald of Freedom.]

N. H. Patriot--Anti-Slavery and the Abolitionist.

Mr. Kimball:—The following is an extract from an article that appeared in the N. H. Patriot of Feb. 23, headed, "Anti-Slavery."

"A few weeks since a paper was established in this town called the *Abolitionist*,—which, during the last week, has been purchased by *George Kent, Esq.* and one or two others of his political faith, and which is to be [illegible] *engine* in the cause of federalism. We learn that a Congressional ticket has been made up, to be supported by the Abolitionists."

On reading this article, I addressed the following note to Col. Barton.

"*Concord, Saturday morning Feb.* 28, 1835.

Col. Barton,—Sir,—Returning from the north yesterday, at a tavern where I called, I took up your paper of the 23d in which I saw an article headed "*Anti-Slavery.*" I have nothing to say except upon one part of the article, viz. the PURCHASE of the *Abolitionist* and the PURPOSE for which you say it is to be used. Here, sir, are several mistakes. You say that "George Kent, Esq. and one or two others of his political faith, purchased" the Abolitionist. Now, sir, myself, and not George Kent, Esq. have the honor or *disredit* of being the *chief* mover of the purchase of said paper. I applied to Esq. Kent, Esq. Cady and others, *known* to be Abolitionists, and men of property, and urged them to unite with myself in the *purchose* of the paper and its publication for one year; and I am happy to say that they, in accordance with my wishes engaged with me in what I *considered* and *still consider* the use of a *moral*, and not a "political engine," in the *cause of freedom* according to the word of God; and not in what you call the "cause of federalism." No "Congressional ticket has been made up" by the *Association* who have purchased the Abolitionist, nor will any such *ticket* be published by them.

As I conceive, sir, that you have fallen into the above *mistakes*, I presume you will be willing to give this note an insertion in your next paper.

Yours, Respectfully,
GEO. STORRS.

P. S. If this should come to hand too late for an insertion in your next paper, will you be so kind as to inform me by a line through the Post Office whether or no you will publish it in the following number? G. S."

The same day I received the following reply from Col. Barton.

"*Saturday evening, Feb.* 28.

Rev. George Storrs:—Dear Sir,—Your note of this morning was received after our paper was made up, and of course too late to be noticed this week. I shall be happy, sir, to make the proper correction in our next.

Very respectfully, Yours,
C. BARTON."

The following is the correction made by Col. Barton in the Patriot dated the 9th inst.

"Correction. In an article in our paper week before last headed "*Anti-Slavery,*" we mentioned the purchase of the Abolitionist by *Geo. Kent* and others, and said that a Congress ticket had been made up to be supported by those who were agitating that question. We are informed by one of the gentlemen engaged in the enterprise, that no Congress ticket has been or will be made up by them. We made the statement on what we deemed good authority, but which turns out to be erroneous."

After this "correction" appeared I sent the following communication to Col. Barton. I shall leave the public to judge between us, without note or comment, at present.

GEORGE STORRS.

"*Concord, Monday, 9th March*, 1835.

Col. Barton:—Sir,—I appeal to you as an honorable man, whether the "correction" in your paper of to-day is such as I had reason to expect from the assurance in your note to me that "*the proper correction*" should be made, in respect to your article headed "Anti-Slavery," in your paper of Feb. 23d. I pointed out, as I thought and still think, *several* mistakes. Had you, sir, published my note to you, as I expected from you reply to me, I should have been satisfied. May I still hope that you will do me the favor to publish it? Allow me to add that *I* consider the mistake you have corrected to be one of the *least* in your article on Anti-Slavery;—the *chief* one is, that you say the 'Abolitionist' is to be converted into a political engine in the cause of federalism." I am disposed still to look upon this declaration of yours as a *mistake* into which as a man of business, you might have been hurried in an unguarded moment.—If you say No, it was said *deliberately*, then, sir, I must tell you *deliberately*, it is a *slander*, uttered to the *injury* of your neighbor, who is certainly as likely to *know* for what *purpose* the Abolitionist was *purchased*, and in what "cause" it is to be used as yourself. But before I come to the conclusion, that what you there said was done *deliberately*, I shall wait to see whether my *first note* finds place in your next paper. Till then, I subscribe myself still,

Yours Respectfully.
GEO. STORRS.

Mr. Dickson's Speech.—We would call the attention of our readers to this excellent plea for the oppressed in the District of Columbia. We beg of them not to lay it by because of its length. It is rich in information and eloquent thought, and will amply repay a careful perusal. We ask them to read it themselves and circulate it widely among their neighbors. It will do good.

Vermont Anti-Slavery Society.

Agreeably to notice, delegates from various Anti-Slavery Societies in this State and other friends of the cause, met at the Court House in Middlebury on the 18th Feb. 1835, Rev. John Ide, Pres. in the chair.—A good degree of harmony and interest were manifested throughout the meeting and several spirited resolutions were passed. We are obliged, for want of room this week, to pass them by with a general notice of commendation. They express their opinions of the misnomered American Union in the following pithy and comprehensive resolve:

Resolved, That we have no confidence in said society as an abolition society.

After prayer by the President, an address was delivered by Mr. Oliver Johnson, of Middlebury, which was ordered to be printed under the direction of the Executive Committee.—The meeting was also addressed by Rev. Mr. Milligan, of Ryegate, Mr. Knapp, of Montpelier, Mr. Bills, of Bennington, Mr. Barber, of Middlebury and others.

The following are the officers for the year ensuing:

President, John Ide, of Waterbury.—Vice Presidents, Samuel C. Crafts, James Milligan, Elisha Bascom, Augustine Clarke, Jonathan P. Miller, Rowland T. Robinson, George B. Ide, Josiah W. Hale, James Ballard, Austin Fuller, Alva Sabin, H. H. Haff, S. M. Wilson.—Board of Managers, Oliver J. Ells, Joel Doolitle, Jonathan A. Allen, Sherman Kellogg. Samuel Phelps, Asa Aldis, Oliver Johnson, Erastus Parker, Warham Walker, P. B. Fisk, Henry Jones, Amos Clement, Thos. Marshall, Isaac Wescott, Ithamer Smith, Sam'l Cotting.—Corresponding Sec., O. S. Murray, of Orwell.—Recording Sec., C. L. Knapp, of Montpelier.—Treasurer, E. H. Pren-

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Convent Indemnity.

The resolutions introduced into the Massachusetts Legislatnre for granting an indemnity of $10,000, (whether in the form of a gratuity or as mulct on the good people of that Commonwealth we know not,) to Bishop Fenwick and the Lady Superior's "20,000 brave Irishmen," has been negatived by a vote of 413 to 67. Such a result we anticipated. We did not suppose the 'strong box' of the Bay State, would be readily unlocked to aid in building up a secret and doubtful institution in those parts. Convents are more appropriate in Spain than the United States.

Slave Trade.

Price Current.

The price of Negroes is said to be unusually high at this time in North Carolina. At a recent public sale in that State, of a lot of twenty, the prices ranged as high as $800 cash, for prime slaves.

Slaves at New Orleans are 25 per cent. higher than last year! not over 220 in the market! sales brisk and demand steady!

A slave-ship, with upwards of 500 slaves, was recently carried into Rio by a British cruiser, who had captured her on the coast of Africa.

New Agent.—Mr. Samuel Beane is authorized to act as Agent for this paper in Hanover.

REMITTANCES

From March 6 to March 20.

O. F. Curtis, J. Thompson, S. Harvey, J. Osborne, S. Watson, J. Dickson, S. M. Bradley, S. Evans, J. Titcomb, J. Clark, R. A. Putnam, H. Bean, T. Wolcott—$1 each—D. Baker, $7, N. P. Rogers, $5, M. F. Hoit, $5, J. M. Putnam, $11. C. Herbert, 50, S. Lewis, 25.

LETTERS

Received at this Office since our last.

D. E. Jewett, A. Kidder, A Subscriber, T. K. Blaisdell, (sent them according to direction—hereafter by mail?) T. Wolcott, (distribute them) J. H. Kimball.

ANTI-SLAVERY NOTICE.

A meeting of the Mangers of the New-Hampshire Anti-Slavery Society will be holden at the Office of the Herald of Freedom, (in the Merrimack County Bank building) on Tuesday the 31st of March, for the purpose of appointing Delegates to attend the annual meeting of the American Anti-Slavery Society in the city of New-York, to be holden in the month of May ensuing.—Members of the Society who are not managers are respectfully invited to attend.

A meeting of the Executive Committe will also be holden at the same time for the purpose of designating the day for the annual meeting of the N. H. A. S. S.

EDMUND WORTH, Rec. Sec.

NOYES ACADEMY.

THE Trustees of Noyes Academy, would inform the public that on account of delay in commencing the School, the coming vacation in May, will not be regarded. The school will continue without interruption until Nov. 25th.

HUBBARD HARRIS Jr.
Clerk of the Board.

Papers in which the advertisement of the school is inserted are requested to notice this fact.

March 12, 1835.

POETRY.

[From the S. S. Instructer.]

The Little Blind Boy.

There was once a little boy who was blind.—
There was an asylum for blind children in the State in which he lived, but the Directors refused to admit him because he was *colored!*

Mother, dear mother, do let me go!
You promised last week that I should, you know,
When you told me how happy the blind boys are,
How they sport and play and are free from care,
How they learn with their finger ends to read,
And go every where with no one to lead,
And sing like a bird from its tight cage freed—
Mother, do let me go!

They pity the blind boy, they weep for his woe—
I would, my son, but the men say, *No!*
And love to give (if his skin is white,)
To his darkened mind truth's holy light;
But how can they see through your sooty skin,
To be perfectly sure there's a soul within?
And to teach a brute—why, 't would be a sin—
So the kind hearted men say, No!

But mother, I *know* I've got a soul!
It burns in my breast like a living coal—
It restlessly struggles and pants to leap out
From its prison so dreary to wander about:
Let me go to the men, for although they can't see
My soul through my skin, yet they *can set it free!*
Oh, when I can read, how delightful 't will be—
But how gloomy 't is now!

My son it would do you no good to go—
I begged them with tears—but they answered 'No;
For how can the children whose skins are white,
In their studies and sports with a black boy unite?
They would hate him so much that they could not stay;
It would break up their work and spoil their play,
And their parents would come and take them away.'
So 't will do no good to go.

But how will they *know* I am not white?
Can they learn (as they do to read and write,)
By their finger ends? And, mother, did they
Who gave them their houses and money e'er say,
That a black outside was good reason why
A blind boy's mind in darkness should lie?
Did they do what they ought for the *soul* that can't die?
Or thought they alone of the *skin?*

I would tell you, my child, had I ever been taught;
The same questions I asked, but they answered them not;
They told me—and scornfully bade me go back—
'They'd have nothing to do with a boy that was black.'
But though life's richest blessings you ne'er can enjoy,
And still must remain a blind negro boy,
Be contented, my son, for tis certainly true,
That *many with eyes are far blinder than you.*

The Good Samaritan.

BY J. G. BRAINARD.

Who bleeds in the desert, faint, naked, and torn,
Left lonely to wait for the coming of morn?
The last sigh from his breast, the last drop from his heart,
[illegible]
He looks to the east with a death-swimming eye,
Once more the blest beams of the morning to spy;
For pennyless, friendless, and houseless he's lying,
And he shudders to think, that in darkness he's dying.
Yon meteor!—'tis ended as soon as begun—
Yon gleam of the lightning!—it is not the sun;
They brighten and pass—but the glory of day
Is warm while it shines, and does good on its way.

How brightly the morning breaks out from the east!
Who walks down the path to get tythes for his priest?*
It is not the Robber, who plunder'd and fled;
'Tis a Levite. He turns from the wretched his head.
Who walks in his robes from Jerusalem's halls?
Who comes to Samaria from Ilia's walls?
There is pride in his step—there is hate in his eye;
There is scorn on his lip, as he proudly walks by.
'Tis thy Priest, thou proud city, now splendid and fair;
A few years shall pass thee,—and who shall be there?

Mount Gerizim looks on the valleys that spread
From the foot of high Ebal, to Esdrelon's head;
The torrent of Kison rolls black through the plain,
And Tabor sends out its fresh floods to the main.
Which, purpled with fishes, flow rich with the dies
That flash from their fins, and shine out from their eyes.†
How sweet are the streams; but how purer the fountain,
That gushes and swells from Samaria's mountain!

From Galilee's city the Cuthite comes out,
And by Jordan-washed Thirza, with purpose devout,
To pray at the altar of Gerizim's shrine,
And offer his incense of oil and of wine,
He follows his heart, that with eagerness longs
For Samaria's anthems, and Syria's songs.

He sees the poor Hebrew: he stops on the way,
—By the side of the wretched 'tis better to pray,
Than to visit the holiest temple that stands
In the thrice blessed places of Palestine's land.
The oil that was meant for Gerizim's ground,
Would better be pour'd on the sufferer's wound;
For no incense more sweetly, more purely can rise
From the altars of earth to the throne of the skies,
No libation more rich can be offer'd below,
Than that which was tender'd to anguish and wo.

* Numbers, xviii.

† Granville says the fish from which the famous purple dye was obtained were shell-fish: but this is doubted.

A Thought.

They say that hope is happiness;
But genuine love must prize the past;
And memory wakes rich thoughts, that bless;
They rose the first, they set the last.
And that memory loves the most,
Was once our only hope to be;
And all that hope adored and lost
Hath melted into memory

MISCELLANY.

Popery in Boston.--A Fact.

The following facts came to our knowledge during the past week, of the truth of which, there can be no doubt.

A very interesting, amiable and intelligent boy, about 17 years of age, of Irish descent, last December, commenced working as an apprentice at the printing business, in an office in Cornhill.—His parents are papists, but he has been skeptical respecting the truth of popery, for some time past. His parents discovered it, and with the genuine spirit of the church, began to take incipient measures to bring the boy back to the faith.

On the evening of the first of January, his mother requested him to go to confession; but he evaded the request.

January 6th, he met his father in the street, who wished him to go home with him to converse with one of the priests. The ecclesiastic urged the importance of his being 'confirmed,' and receiving the sacrament, saying, *he should obey his parents in matters of religion.* Upon the boy's saying, incidentally, that he had a Bible given him as a new year's present, the priest said, 'The Bible was not made for common folks to read, but only for the ministers of the church.'

The next day he went home again. His reverence was immediately sent for. When he entered, he accosted the lad thus,—'*You wretch!*—how often must I come for nothing!' The boy replied—'I did not send for you.' An old woman who was listening, asked him how he dared to talk so to a priest. 'Don't you know,' said she, 'that he could strike you dead, and has power to remove mountains?' The priest heard this, but did not contradict her. The woman said, 'If ye war my son, I'd chain ye ind the hoose, and satisfy myself by *bateing* ye. I'd make ye a Caterlic.' His father told him—'if he was going to leave the Roman Catholic faith, to quit his house, and never come there again, and never speak to him hereafter.'—He got into a towering passion, snatched up a stick of fire-wood, about two inches thick, and struck him, saying that 'it would be charity to kill him.'

The ensuing Saturday the father called at the printing office, and ordered the youth to go to his boarding house, get his clothes, and return home. Through fear of ill treatment he refused.

On Monday morning, the father called again, and promised if he would return home, not to talk with him on the subject of religion. Consequently, he went. When he arrived in the house, his father *took him by the hair, struck him several times, and knocked his head against the wall.* He then took off his clothes, and made him put on some sailor's apparel, and told him if he attempted to escape *he would murder him.*—Several men were stationed on the stairs, and around the house as guards. After being locked up for a day and a night, in the upper chamber, and beaten several times very severely, by the advice of the priest, he was released, and told to leave the house

Thus was the boy sent from the house of his parents, a wanderer over the face of the earth, because he chose to adhere to that belief which he thought most consistent!

We have the names of all concerned, in our possession.

One thing should be particularly remarked, viz: that the father was apparently the *instrument*, merely, of the Boston popish priesthood.

P. S. Since writing the above, we have had another interview with the young man. He has received warning from his brother not to go near his father's house, as the papists in that vicinity threaten to kill him.—One of them said he, 'did'nt think anything of killing a protestant.'

The Herald of February 4, contains the names of six gentlemen of known respectability, who severally testify to the excellent character of the young man, viz: M. Hawes, John Brewster, Henry B. Brewster, James A. Foster, and E. Jacobs. Patrick Ryan boarded in the house of Mr. Jacobs for several months, and was in the employ of H. B. Brewster when his father demanded that he should return home. The young man has appeared before a Justice of the Peace and made affidavit as follows;—

I, the subscriber, being the person referred to in the article with the caption—'Popery in Boston—a Fact,' published in Zion's Herald of the 28th inst., hereby certify, that the whole of that statement is correct; and that, when I returned to my father's house, I was introduced by my parents, to a gentleman as a priest, by the name of Tyler.—My father also stated to me, that Bishop Fenwick had given his permission to any course which he might choose to pursue.

PATRICK RYAN.

The 'turnkey' who figures in the following narrative has all the essential ingredients of a Southern task-master. We recommend him to the particular notice of the rich nabobs who make merchandise of slaves and human souls. He would make a faithful, unsparing driver or overseer. He would minister to all their passions and desires, whether they sprang from lust or avarice, with the cool subserviency of a Woolfolk. They need not fear aught from qualms of conscience, or the softer feelings of 'fanatical' philanthropy.—ED. HER.

[From the New England Galaxy.]

An every day incident.

"Man's inhumanity to man
Makes countless millions mourn."

A few weeks ago, when passing along a street in one of the refined cities of New England, my eyes were suddenly arrested by a view of the dark and massy walls of a building—to be found in all refined cities—where living bodies are entombed for the doubtful crime of being poor. I stopped and gazed at it listlessly for a moment, and was just on the point of resuming my walk, when my attention was arrested by the sound of a voice.

"Can I see my husband, Mr. —— ?" was asked in a low and tremulous accent.

I turned round, and saw a very pretty and neatly dressed woman standing at the door of the jail office, addressing a person, evidently the turnkey, who stood before her.

"Can I see Mr. —— ?"

"No, ma'am, you can't!" was the grum reply of the surly deputy.

The female dropped her head, pressed her hand upon her bosom, that throbbed quick and violently, as a sigh, stifled to low breathing, came from her lips; and then looked up again. She turned her dark eyes, swimming in tears, full upon the turnkey. She hesitated a moment.—The struggle between pride, and grief, and duty, was evidently going on. Putting every nerve and muscle in her beautifully turned neck and lovely countenance into full play, and giving her features that varied, yet eloquent expression, that few except the most unfeeling can resist, "Is—he—well,—sir?" she at last faltered out, apparently with much difficulty.

"I don't know," was the inhuman reply.

She dropped her head again, and that pang was stifled. She raised it once more, and looked imploringly upon the brutal being before her.

"Oh, sir," she exclaimed, in a tone of subdued agony, "Oh, sir, let me speak to him, if it's but for a moment, and through the grates; I have travelled all the way from *******, a distance of fifty-four miles, on purpose to see him. Do, sir, for the love of ——"

"I say you shan't, and so you may as well shut up your clam shell at once;" was the obliging reply of the turnkey, to this feeling request.

The quick, accelerated motion of my pulse, and the hot blood that rushed through my veins up to my temples, convinced me that it was dangerous to stop long within the sphere of injured beauty; and I thought it prudent to depart before my feelings mastered my discretion and prompted me to commit some foolish quixotic act, the probable issue of which was immediately before me, just over the wall. I walked a few steps and then looked back. The sufferer had crossed to the opposite side of the street, and stood on the walk, looking earnestly on the prison that contained all she loved on earth. I passed on further, and looked back once more. There she was still—on the same spot—gazing as if her eyes would pierce the dark, frowning walls before her. I dared not look longer; but hurried on in rather a melancholy state of mind. Presently I fell to musing, and a succession of thoughts tinged with light and shade, connected with what I had just witnessed, passed through my brain.

First of all, I thought of the deep and enduring and unchanging love of woman,—such love as this poor, desolate being had shown in travelling so far and unprotected, to administer consolation to an imprisoned husband, and to pour into his bosom the balm of consolation. A gleam of sunshine flashed across my mind at the thought, and it seemed to me that the map of life, dark and comfortless as it is generally drawn, is here cheered in the midst of its most dreary wastes, with green and flowery spots, that whispered to the bruised heart of a better world. A dark and melancholy idea succeeded. I thought of the young husband pining away in the solitude of a prison; of the beloved and loving wife, begging with heart-rending look and tone, that she might speak to that dear husband, if it was but for one moment,—and begged, but to be cruelly and insultingly denied: and my eyes unconsciously filled with tears. I brushed them hastily away, set my teeth firmly together, and endeavored to forget the subject. It was in vain. The incarcerated husband—the worse than widowed wife—the brutal turnkey—still kept possession of my thoughts, until, I am afraid, I began to be almost wicked, and even to doubt the utility of the vast efforts that are so actively made to civilize nations eight or ten thousand miles from us, while we have so many brutes at home; and are obliged to go among them to select beings (I will not call them men) to fill some of our most important public stations.

Mental Freedom.

I call that mind free, which masters the senses, which protects itself against animal appetites, which contemns pleasure and pain in comparison with its own energy, which penetrates beneath the body and recognizes its own reality and greatness, which passes life, not in asking what it shall eat or drink, but in hungering, thirsting, and seeking after righteousness.

I call that mind free, which escapes the bondage of matter, which, instead of stopping at the material universe and making it a prison wall, passes beyond it to its Author, and finds in the radient signatures which it everywhere bears of the Infinite Spirit, helps to its own spiritual enlargement.

I call that mind free, which jealously guards its Intellectual rights and powers, which calls no man master, which does not content itself with a passive or hereditary faith, which opens itself to light whencesoever it may come, which receives new truth as an angel from heaven, which, whilst consulting others, inquires still more of the oracle within itself, and uses instruction from abroad, not to supersede, but to quicken and exalt, its own energies.

I call that mind free, which sets no bounds to its Love, which is not imprisoned in itself or in a sect, *which recognizes in all human beings the image of God and the rights of his children*, which delights in virtue and sympathizes with suffering wherever they are seen, which conquers pride, anger and sloth, and offers itself up a willing victim to the cause of mankind.

I call that mind free, which is not passively framed by outward circumstances, which is not swept away by the torrent of events, which is not the creature of accidental impulse, but which bends events to its own improvement and acts from an inward spring, from immutable principles which it has deliberately espoused.

I call that mind free, which protects itself against the usurpations of society, which does not cower to human opinion, which feels itself accountable to a higher tribunal than man's, which respects a higher law than fashion, which respects itself too much to be the slave or tool of the many or the few.

I call that mind free, which, through confidence in God and in the power of virtue, has cast off all fear but that of wrong doing, which no menace or peril can enthral, which is calm in the midst of tumults, and possesses itself, though all else be lost.

I call that mind free, which resists the bondage of habit, which does not mechanically repeat itself and copy the past, which does not live on its old virtues, which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions.

I call that mind free, which is jealous of its own freedom, which guards itself from being merged in others, *which guards its empire over itself as nobler than the empire of the world.*—*Channing.*

Albany Beer.

Our readers are acquainted with the fact, that E. C. Delevan, Esq. of Albany, has had ten libel suits brought against him by the Brewers of that city, and that he is under bonds of $40,000; and the damages are laid at $300,000. Whether the following article, from the Albany Evening Journal, is the alledged libel we know not. It being true, we should think it would injure the business of the brewers; but the greater that injury the more thankful the public should be to Mr. Delevan.—*Landmark.*

TO THE PUBLIC.

The following statement has been made by a respectable and responsible person, in the presence of Chief Justice Savage, and E. C. Delevan, (the former took down the testimony.) The individual making the disclosure felt a delicacy in giving his name to the public, but should his statements be denied, he stands ready, not only to give his name, but make oath to the facts.

He states that, so long as six or seven years ago, he was knowing to the fact of Fidler and Taylor's, and Robert Dunlap's malting establishment on the hill in Albany, being supplied with water for malting, from stagnant pools, gutters, and ditches, often in such a state as to be green on the surface—that such water was collected for several seasons, to his knowledge. That he had not only seen the water of this character collected, but deposited in the malting establishment for the use of malting. That no attention was ever paid to cleanliness; the water was often taken from puddles in which were dead animals. When the water was low in the pools, holes were sometimes made in which the pail was sunk; and he had seen the sides of it come in contact with dead animals in a state of putridity—has seen water carried to the malt houses nearly as thick as cream, with filth—saw last winter water passing on carts, coming from the direction of the same filthy pounds, and taken to the malt houses. There are several malt houses on the hill, all of which, he believes, rely on water taken from such places as he has described, occasionally. That the facts here stated he believes to be known to hundreds residing in the neighborhood of the malting establishments. He states also, that seven hogsheads of water are usually placed in a steep-tub at a time and it is then filled with barley; that he has seen a deposit or sediment of from 10 to 12 inches of the most filthy matter settle to the bottom, from that quantity of water. This has been from water collected from the places described.—That he has no unkind feeling towards any of the brewers; that he is astonished they should deny facts so easily to be proved; that he knows several cartmen who have been employed in carting water from the places described, to the malt houses.

An excellent potion this for beer guzzlers. We think something similarly compounded would have a beneficial effect on our modern wine bibbers. It would without doubt stimulate the gustatory nerve and wonderfully promote digestion.—ED. HER.

Extract of a Letter

From a lady a native of Boston, who has been living at the South some years, to her sister in Brooklyn, N. Y.

"East Florida, Jan. 23, 1835.

"I cannot this moment command two dollars, not even to buy a black bonnet, to wear for my dear child. You will say, what have you done with your money? I spent it to relieve the miseries of my fellow creatures. Altho' now destitute myself, I do not regret what I have done. I think you would have done the same, if you had witnessed the wickedness and cruelties committed towards the poor slaves. I have ransomed a little boy one year and a half old, and the mother is also liberrted. She, of course can take care of herself, but the child I must take care of, the same as if it were my own. If ever my heart felt a *pang* of joy, it was when I paid down 200, dollars which was all the money I had, and I still owe 35 dollars which I borrowed to make up the sum mentioned.

I cannot bring this child out of the country until I pay the 35 dollars. If you will state the case to some Christian friends, I think they will most gladly embrace the opportunity of doing something. O could they but have seen the black mother kneeling at my feet, with her child in her arms, pouring forth her tears, and heard her expressions of gratitude, and promising to seek and serve her God, it would have moved the hardest heart. The master's cruel treatment of them, induced me to get them free.

A dog vs. A Negro.

On Tuesday last, *Ben*, a negro, the property of James H. Fitzgerald, Esq. was tried by the County Court of this county on a charge of murder, committed on the person of——Woodall, overseer on Mr. Fizgerald's farm, adjudged *guilty*, and ordered for execution on the first Friday in March next.

Several of the farm hands were clearing land, among whom was Ben, who was reprimanded by Mr. Woodall for not driving away his dog, which was near the tree he was felling; the dog was driven off, but returned and was crushed by the falling tree. Mr. Woodall said he had a great mind to give him five hundred, stepped off a short distance and cut a dogwood about the size of his thumb, as a witness said, and ordered Ben to take off his shirt. The other negroes present, witnessess at the trial, said they saw Ben going towards Mr. Woodall with his axe in his hand, but were not looking towards him at the moment when the blow was given; they heard an exclamation, and turning round, saw Mr. Woodall lying on his back with blood running from his head the axe by his side, and Ben running off.—The axe identified as Ben's. Mr. Woodall was taken to the house and survived about three days, in a sane state of mind. His physicians, Drs. Withers and Lee, found his skull fractured, and a large piece of bone forced in upon the dura mater, with considerable injury to that delicate membrane.

Mr. Woodall moved to this county from Cumberland within a few months past, and is represented to have been a man of great worth, and a member in communion with the church. He has left a wife and several children, who have been bereaved by this shocking event of their nearest friend and protector, and are entitled to, and we hope will receive the sympathy and active aid of the community.—*Warrenton, Va. Reg.*

"A member in communion with the church," about to adminisister 500 lashes for the accidental death of a dog! Suppose Ben had received the 500 and died under them, then there could have been no witnesses and Mr. Woodall would have had no trial. All this difference is for a skin "not colored like his own," and for no other crime than being what God made him.

[Traffic in Human Souls.

The following handbill has been put into our hands by a friend who was recently in New-Orleans, from which city he brought it. Read it, Americans, and blush not merely for your country, but for your species. Judge ye, by the panegyric passed upon them, whether the slaves are not qualified for freedom.—*Liberator.*

We omit some unimportant items.—ED.

VALUABLE

SERVANTS

FOR SALE AT AUCTION,
BY ISAAC L. M'COY.

This day, THURSDAY, 27th inst. at 12 o'clock, at the
EXCHANGE COFFEE HOUSE,
WILL BE SOLD
34 Valuauble SERVANTS, viz.

1. Harry, aged about 26 years; a first rate cartman, axeman and sawyer; has been accustomed to work in a saw-mill and wood-yard; has been about 8 years in the country, and understands the care and management of horses, and possesses an excellent character.

2. George, aged about 23 years; has been about 8 years in the country; is a good carter and axeman, and has been accustomed to work in a wood-yard and bakery.

11. Aaron, aged about 33 years; a first rate hand for a wood-yard, in which he has been employed for many years; is an excellent cartman; has been about 15 years in the country, and speaks both languages.

13. Dick Morgan, aged about 39 years; a very honest, trusty servant, has acted as porter in a grocery store for several years and has worked for several years in a rope walk and wood-yard; is an excellent axeman and sawyer; has been in the country since a child, and speaks French and English.

16. Daniel, aged about 18 years; a first rate house servant; is very trusty; a tolerable good cook; has been raised in the country; speaks French and English, and possesses a first rate character.

17. Anthony, aged about 15 years; a first rate house servant; very trusty and active; a good sawyer; has been raised in the country, and possesses a first rate character.

21. Robert, aged about 23 years; a rough blacksmith and carpenter; handy at all kinds of work; understands filing and setting saws; has been 8 years in the country, speaks French and English; is a first rate servant and possesses a first rate character in every respect.

22. Peter, aged about 35 years; is a first rate overseer, and has always been employed in that capacity; has been for 5 years in Opelousas, and about 4 years in New Orleans; is very honest and trusty, and a first rate servant in every respect.

23. Dianna, aged about 24 years; (wife of Peter) a first rate house servant, washer, ironer and plaiter; a good cook; has been years in the country; speaks French and English, and possesses a first rate character.

26. Daphney, aged about 25 years; a first rate cook, both in French and English style, and a good pastry cook; was raised in Mississippi, has been 7 years in New Orleans, and possesses an excellent character.

—ALSO—

The following ORPHAN (!!) children, viz

28. John, aged about 12 years.
29. James aged about 11 years.
30. David, aged about 9 years.
31. Cyrus, aged about 9 years. They have been about 16 months in the country.
32. Yellow Alex, aged about 8 years.
33. Black Alex, aged about 8 years.
34. Abraham, aged about 5 years.

The slaves are all thoroughly acclimated, and, with the exceptions above stated, are all guarranteed against the diseases and vices prescribed by law.

TERMS.—One-half of the purchase money payable on the first of May, 1835, and one half on the first of May, 1836, for notes drawn and endorsed to the satisfaction of the seller, and secured by mortgage until final payment. The slaves will only be delivered after the acts are signed, and the notes delivered and approved. Bills of sale to be passed before W. Y. Lewis, Esq., Notary Public, at the expense of the purchaser.

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☞ All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.